

Peremtorisches Bedencken:  
OR, THE  
**O R D I N A R Y**  
OF THE  
**BRETHREN'S CHURCHES,**  
His SHORT and PEREMPTORY  
**R E M A R K S**  
ON THE  
WAY and MANNER, wherein He has  
been hitherto treated in

**CONTROVERSIES,**

And what REASONS dissuade him from  
descending to minuter ANSWERS.

Dedicated to the Most Honourable PRIVY-  
COUNCIL at **DRESDEN.**

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*Cum — contradicunt, ita loquor: Tu esto arbiter inter Confessiones meas, & contradictiones Eorum.*

Augustinus, (Lib. XII. Confessionum.)

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Translated from the HIGH-DUTCH,  
With a *Preface*, by JOHN GAMBOLD, Minister of  
the Chapel in *Fetter-Lane.*

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**L O N D O N:**

Printed for J. BEECROFT, at the *Bible and Crown*,  
in *Lombard-Street.*

**M.DCC.LIII.**

428

ORDINARY

BREATHLEY, CHURCHES

R E M A R K S

Way and Manner, which life has  
been directed toward

COMPTON

And what the above details have to do with the present case is not clear.

Dedicated to the Most Honourable Privy-  
 Council at DESERET

R 88919

Translated from the High-Dutch,  
with a Preface, by John Gwynedd, Minister of  
the Gospel in New-London.

NO. 10

in a small group.

100



# P R E F A C E.

**I**F *Noah's Ark* stood yet, and was to be seen upon Mount *Ararat*, would not all uncertain Conjectures concerning the Structure of it be at an End? But the Brethren's Constitution, and the whole Course of Doctrine and Practice pursued therein, are Objects still in Being: They present themselves nearer at Hand than Mount *Ararat*, to the impartial Enquirer. Yet many Judgments have been passed upon this Congregation, and upon her *Ordinary* in particular; and if I was to call all these but hasty Conjectures, and wide of the Merits of the Cause, the Authors would take it much amiss.

IN *Doctrinals*, they possibly would alledge, that they themselves have perused that valuable and great Man's *own Writings*, and could from some Passages there judge no otherwise than

they did. To this I answer: Perhaps many others, especially on comparing what is laid down elsewhere more at large, will see those very same Passages in a quite *different* Light, and far enough from those offensive Theological Tenets you would fain discover in them!

BESIDES, even allowing in the mere Point of Stile, that this were in some Respects none of the plainest, I would only ask, Is not thus much at least plain enough from every Page and Line of his Works, that this Author is a most devoted Champion for the grand and distinguishing Articles of Christianity? He confessedly carries all the peculiar Truths of our Religion as far, and deduces from R E D E M P T I O N as *strong Consequences*, both in Theory and Practice, as any Man ever did. Now in an Age when natural Light is magnified beyond due Measure, almost to an ungrateful Suppression of *Revealed*, can it be prudent in any Friend of the latter to go about publicly to weaken a Tongue and Pen thus strenuous in its Behalf? Ought not our Ordinary to be supported by the best Wishes of all true Believers, and even if he proved

proved unsuccessful, at least be graced with this *Epiphonema*,

— *Magnis tamen excidit Ausis!*

THE Supporting of an entire *People* in the World, with all the requisite Institutions, to be a *Pillar and Confirmation of the Truth*,\* was essential to his Undertaking; and is as much carped at. But whoever considers, what an extensive Benefit has flowed from hence; how many thousand Persons, who, though educated in Christian Countries, would probably have remained all their Days without the most happy Union with Jesus Christ, do now enjoy and prosecute it through the friendly Assistance of *this Oeconomy*; and what Numbers of poor Heathens are, by this People's Labours, brought over to the saving Knowledge of Him; cannot but look upon the *Phænomenon* with Respect, and place it (or if none will at present, Posterity will) among the chief Incidents of the Age.

THE principal Source of the Misapprehensions in our Country concerning the said Congregation,

\* 1 Tim. iii. 15.



gregation, and of the Offence taken at some Things, is a very slight one, the *Unacquaint-  
edness* of *Englishmen*, for the most Part, with any other Protestant System beside their own. Hence it comes to pass, that when *some* of the Brethren use some Forms of Expression, and especially a few Customs and Ceremonies, either the same, or in a like Taste with what their *Lutheran* Education has rendered natural to them; instead of being treated with the intelligent Deference surely due to that other large Division of the Protestant World, or with the theological Equity of allowing Churches the *Power to decree Rites and Ceremonies* for themselves, they are loaded with the most wild and invidious Glosses upon whatever has the Misfortune not to fall in with each Cenfor's private Complexion, or Compass of Ideas. And what if even a certain *lively* Manner of conveying sacred Truths, somewhat resembling the ancient *Eastern* Way (and also the to this Day subsisting *Moravian*, *Silesian*, and *Upper-Lusatian* Idiom) has now and then been used by them? It has however been used with a truer Seriousness, than a facetiously-inclined Critic supposes; and a very *just* and *solid* Meaning has always been affixed to the

Phrase

Phrase or Representation in every Brother's Mind. As to the Ordinary himself, (who by the bye is declared with the utmost Impudence the Author of Stanza's he had not so much as seen) he never gave into these Modes of speaking, otherwise than out of Condescension to such of his Fellow-Labourers, who, as they differ'd from him somewhat in the very intrinsic Notion, would have gone on to the over-powering of some essential Principles, if He, the faithful Assertor of those Principles, had stood off too widely from them in Phraseology.

THESE are but small Objections: Even the *moral* Character of the Brethren is attacked. To shew at once how unlucky the Opponents are in such Attacks, I will confine myself to a single Instance; where they are indeed the most eloquent, but only to the exposing of themselves, as soon as bare Turns of Wit are separated from the Question. It is the Article of Purity of Life. All the Insinuations on that Head are properly owing to a *Denial* of corrupt Nature practised in this Community; which some have murmured at, knowing it to be Truth, and others have for

no

no other Reason suspected of secret Evasion, but because they thought it *too much* to be practically true. The Brethren are intent, with the Sacrifice of a right Hand or Eye, to retrench all to Innocence; and yet notwithstanding, they are no *Cynicks* or *Adamites*. There is therefore nothing to be ashamed of. It is a Pity however that these private Sentiments of theirs, which they never designed to obtrude as a Rule for the World in general, are by their Adversaries thrown before it for Diversion. From this one Article, the Reader may conclude how it is with regard to other Moral Duties.

CONTRADICTORY Complaints, almost in general, are brought against this Congregation. Sometimes, that she is too rigid, insisting upon Things seemingly small: Yet at other Times, that she is too remiss, not *coercively* inculcating one or other ascetic Rule adopted by such or such. So far as there is ever any Colour for the latter Charge, the true Reason is, because she observes painful Measures betwixt Discipline and human Liberty; that is, because she is an anxious Promoter

most



most certainly of whatsoever can any way pertain unto a pious Walk, (carrying in particular, when rightly understood, those *self-same* good Ideas to a much *higher* Strictness than any one else,) but only withal, a Promoter of the most genuine Deportment in Man, free from all Hypocrisy. What if she therefore is forced to consult, at some Junctures, these several Intentions alternately, until she is able to bring them, in all her Members, as it has always been with the more Experienced, into a beautiful and settled *Combination* together?

IN short, she and her Ordinary may justly repeat that Appeal of *Ignatius*, with regard to the whole Platform, Ἐπιτις αὐτὸν ἐν ἑαυτῷ ἔχει, νοησάτω δὲ θέλω, ἢ συμπαθεῖτω μοι, εἰδὼς τὰ συνέχοντά με. *If any one has Him within himself, let him consider what I desire; and let him have Compassion on me, as knowing (amidst all the seeming Contrasts that may sometimes present themselves) what Things, what Motives at Bottom, constrain me.* A discerning Christian Mind will be able to solve every Thing for itself; and

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will,

will, at first by a Concurrence in some of the Sentiments, and then in more, *rejoice* to attain so much of an Union of Heart even with this Flock, however mean, (whose eternal Character and Election the great Shepherd himself best knows) as to escape at least the Burden of *having aught against one's Brother* \*, and, shall I add? The Danger also peradventure of *Touching God's Anointed, and doing Harm to Prophets of His*. †

THE Brethren's Congregation has in general been used these three hundred Years to Calumny, as well as other Sufferings; though it is easy to see, (as I have here briefly vindicated) her *Innocence*. Till of late however, this has happened to her, by way of printed Pamphlets, only in other Countries: But now I am sorry to say, that Pieces of this Sort begin to be published also in *England*.

MANY have thought, that the most reasonable Way would be, to treat them with Silence and an utter Neglect; and the Ordinary

\* *Matt. v. 23.*

† *Pf. cv. 15.*

dinary himself is absolutely of that Opinion, especially as He and his Congregations have always acted in the Face of the World, and every one might view the Ark with *his own* Eyes. For which Reason, he could not be moved to put forth any formal Answer on the present Occasion: The utmost He could be prevailed with to do, (to gratify some Friends of Distinction, who thought there ought to be something at least replied) was to permit a Writing of his to be translated, which He (after thirty Years Silence in *that* Land, and suffering his Adversaries to say what they pleased) presented at last two Years ago to the Privy-Council of the Electorate of *Saxony*; a Board intrusted with the Protestant Cause in *Germany*, in a Capacity known to all the World. \*

HOWEVER, for the Reader's Comfort, I must add, that with scarce any *mutatis mutandis*, this Tract may perhaps nevertheless pass for a direct and strict *Answer to the very freshest Objections*. For in the Controversy against the Brethren, *Solomon's* Words are

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remark-

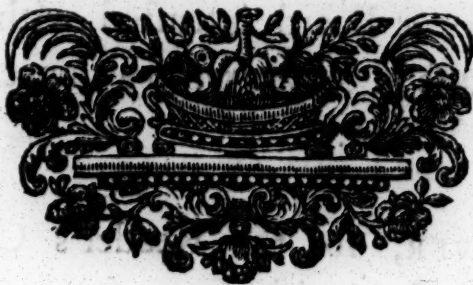
\* *Directorium inter Evangelicos.*



remarkably verified, *Is there any Thing where-  
of it may be said, See, this is new?— it  
hath been* (and been sufficiently confuted)  
**ALREADY.\***

\* *Γ. 1. 10.*

*The* TRANSLATOR.



THE

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THE  
DEDICATION  
TO THE  
Privy-Council at *Dresden*.

Most Noble COUNTS,

**T**HAT indiscreet Piece lately advertised  
in the News-Papers under the Title of a  
Third and last Discovery, &c. (where-  
in at once his Majesty's Royal Declarations  
are directly contradicted, and the important  
Regulations on the Tapis very indecently  
broken-in upon) has not yet been taken under  
Consideration by me, it appearing even at the  
*first*

*first Glance to be a Writing of that Class, that I cannot find it expedient to interrupt my numerous Occupations with the examining of it; since nothing would accrue from thence unto my Mind, but a fresh and painful Instance, not only of the Declension among the Teachers of our Lutheran Church, but even of a Barbarism beginning to take Place again with respect to the usual Manners of any civilised People. It really agrees better with my Temper, whenever I may descend to no farther Cognizance of such Things, than the general and unavoidable one, and afterwards partly pour out my Heart in secret before the LORD upon the Occasion, partly do what my Office requires of me for the Congregations committed to my Care; than when I am to enter into some closer Discussion, where what is personal must almost inevitably be touched upon.*

*T H E R E have not been wanting Opportunities and Means to resent the unmannerly and injurious Language used in such Attacks; particularly I must praise his Majesty's Goodness, who often has offered me the compleatest Satisfaction. But I was so far from being inclined thereto, that instead of contenting myself with barely neglecting to take any Notice of such Attacks,*



tacks, I have many Times found myself moved actively to interpose, to avert Severities the Royal Justice had resolved upon. The Excesses which for some Years past Men have broke out into against my Person and Office, are indeed no more Objects of a wholesome Correction; either the Punishment my Antagonists must receive according to the Proportion and Way of the Law, must be to their utter Ruin, or every Man would think it inadequate.

IN such Cases, God himself acts, as if He neither saw nor heard; whereof the many offensive Doings in this World, which are permitted to run on under the divine Long-suffering, are an undeniable Demonstration.

THE higher Powers, being the Image and Glory of God, cannot but likewise in Appearance continue ignorant of some Things, which, on account of a Concurrence of Coarseness and Siliness in them, are neither fit Matter for fatherly Chastisement, nor yet for judicial Redress. And an injured Teacher would but blemish himself and his Function, should he, by pushing-on a civil Process, disturb the wise Conduct above mentioned. However, the Public

bath

*bath for some Time shewn itself a little impatient, at my replying nothing at all to what these witnesses against me. Now as the following short, unaffected, and peremptory Review of the general Nature of the Controversy hitherto, is purely to be ascribed to my Deference for the Public in this Point: So the Respect which I bear for your Excellencies, hath induced me to let these few Pages come abroad, as they now do, under Your Protection, &c.*

*Herrnhuth,*  
March 28, 1751.



THE  
**ORDINARY**  
 OF THE  
**BRETHRENS CHURCHES,**

His Short and Peremptory

**REMARKS, &c.**

**W**HEN I write any Thing that looks like a Vindication of myself, I never do it for my own Sake, but always because something has made it otherwise requisite, and commonly out of a Tendernefs for very remote Considerations. It may therefore safely be concluded, that the present short Declaration has like Motives for its Source.

I have now for some Years been no longer able to believe that my Opponents really desire to hear *a Reason of the Hope that is in me;*

B

and



and accordingly, after my Saviour's Example, have ceased to give them a Reason any farther.

My Treatise, *Περὶ ἑαυτῶν*, was intended partly, for the Service of Persons of my Acquaintance in different Places; partly to convey to some few other impartial Men an Explanation of certain Particulars, which, without such a Key, they could not well have understood.

The whole Controversy hitherto has properly been made up of the following Heads:

I. My Person has been ridiculed.

II. My Vocation has been called in Question.

III. Suspicions have been raised against us in the Magistrate.

IV. Mine and my Congregation's Faith has been attacked.\*

V. Our

\* The Forwardness in *dubbing* People *Heretics*, had for twenty or thirty Years been pretty universally exploded; and some Teachers, who would abuse their Profession to the spreading of monstrous Opinions, took Advantage of such Gentleness. But with a View to us, Men have this good while forgot again what was so solemnly transacted and ordered in *Saxony*, thro' the Writ-

ing

V. Our Life and Conversation has been set forth as scandalous.

VI. Our Words have been tortured to a wrong Sense.

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VII.

ing called *Elenchus*, published by Authority. And what is most particular is, that whereas our Adversaries for several Years made a great Complaint, (though without any Foundation) that we were unwilling to receive the *Augsburg Confession*; the embracing of this or that System being really all that Mankind can require of one another: Now, since it is no more to be denied that that Confession is Ours, they will not let this Fact pass, and leave no Stone unturned to prove us *Dissidentes*. They have not only mustered up the *Latin* as well as *German* Copy of the Confession, and taken in the Marginal Notes, but turned to other Books which the Confession barely quotes, to try whether they could not find there some Paragraph which seemed to sound differently from our Way of speaking; not regarding our Remonstrances, that at this rate a Disagreement could as well be proved upon the *Lutherans* between themselves, yea, upon the Bible within itself, and upon the plain Words of the Holy Ghost. And when all Shifts failed, and no Dissent even thus was to be discovered, they began taxing our very *Thoughts*, whether at least there was not some Flaw *there*; and when, from the most adequate Indications, they could not but conclude to the Integrity of our Thoughts also, they at last declared in short that they were resolved not to believe it.

VII. Points, which in former Times were by all Men taken for granted, have out of Spite to us been disputed, and the World thereby strangely alarmed.

VIII. A great many Facts have been related in order to puzzle even a prudent Reader, and make him at least suspend his Judgment.

I am not so much surpris'd at this extraordinary Treatment, as perhaps some others may be. I know the Aim the Opponents have in View by these Steps of theirs; which, for some considerable Time, has been no less than,

*First*, Entirely to exclude the Brethren's Churches from occupying any Place in the general Body of Christians; and instead of incorporating them against their Will into some or other of the religious Constitutions, (which before now has been the Mode) to expel them, if possible, from the Confines of all.

*Secondly*, To deprive them likewise of all Civil Toleration in any Nation of the Globe, from South to North, from East to West.

It is obvious enough what a Train must be laid, and what Materials must be stooped to, to subserve such an Enterprize: And therefore the



the present *Vehemence* of our Opponents, and their whole uncommon Manner of Acting, is not so inconsistent with itself, as it would certainly be in any other Controversy. Such an End required such Means.

What shall I say to these Things? For my Part, in general, I am a Disciple of the Lord, and that according to the antique Scripture Taste. Now there I find our very Case explicitly stated, and the Conduct we are to observe literally prescribed: So that I am within my Rule, and can discern withal, that my Adversaries do not act very much counter to theirs. Indeed they have not all the requisite Cunning to attain their Purpose; but that is no bad Token in their Favour: For it shews, at least, that most of them are still but raw, and not quite stanch in this bad Cause.

To touch now a little upon Particulars, and explain myself in a few Words about each of the mentioned Heads.

I. My *Person* has in all Manner of Ways been injured and turned to Ridicule. But to resent Things of this Kind, fits worse upon none than the Man himself who is so handled by his fellow Men. Besides, the less he has given any just Occasion for it, and the plainer  
some

some spiteful and forced Construction glares in every Asperſion, the leſs it is his Wiſdom laboriouſly to defend himſelf.

II. My *Office* has been called in *Queſtion*. This Diſpute muſt neceſſarily be put upon the Iſſue of the Three following *Queries*.

Whether I have really been called by that Congregation in whoſe Service I am?

This has always been acknowledged by my Adverſaries themſelves in the ſtrongeſt Manner that could be, *viz.* by their keenly upbraiding the Congregation for this very Fact.

Whether I have, by regularly impowered Prelates of the ſaid Church, been accepted, confirmed, enrolled in this Quality?

To prove this, there are the Inſtruments ſigned with the own Hands of ſuch Perſons.

Whether the Government, in whoſe Territories this Affair was tranſacted, has taken due Notice of it, and acknowledged my Office?

The moſt undeniable Teſtimonies hereof every body has Opportunity to read; and none, who

who was in the least a competent Judge, has ever objected to them.

III. Had the *Civil Magistrate* apprehended any Reason to be jealous of us, he could easily have satisfied himself concerning us; and by a more compendious and better Way of Discussion, than any vague Apology in Writing can amount to. For Apologies can be but local, (as each Congregation-Settlement, according to its Circumstances, has different Imputations to remove, and Answers to give; and what unties the Knot in one Place may be unapplicable in another:) They are therefore of little Service to the Whole, and yet may happen not to illustrate sufficiently what even the domestic Case nearest in View properly turns upon.

IV. As to the Point of Christian *Faith* and *Religion*; either our repeated and voluntary acceding to the *Augsburg* Confession, especially since the Year 1735, has some Credit given to it, or it has not. Now supposing the First, then all farther Subjects, not contained there, are merely an Object for critical Disquisitions; which, according to the Discretion of either Party, may be prosecuted, or else dropt: For,

says



says the *Augsburg* Confession, ARTICLE XXI.  
 “ *This is the Sum of the Doctrine.*”

But if this our Declaration meets with no Belief, there is one constant Test upon which we can at any Time join Issue. Let that Tenet be produced, clearly and expressly asserted in the *Augustan* Confession, which is opposed by the Teachers of the Brethrens Church. The Producing of such a one has indeed once or twice been attempted; but upon Inquiry, either no such Tenet was to be found in the *Augsburg* Confession, or there was nothing in the Writings of the Brethren that directly or indirectly contradicted it.

No Examination that we have undergone has ever turned out otherwise than in favour of our Orthodoxy; and if at any Time the least Determination has been made to the contrary, it is a general Rule, that upon such Occasions either no Examination at all has been used, or the Sentence at least was fixed and concluded on before the Examination began.

The candid Part of the World will scarce be able to comprehend such a Procedure; and tho’ it is indeed a common Maxim with our Opponents, *quòd nobis nec habenda nec servanda Fides*, (that neither our Affirmations are

to be depended upon, nor Promises made to us binding) yet even on this Footing, it is more than can well be accounted for.

V. Many scandalous Things are reported concerning our *Life and Conversation*.

I readily grant, that that most natural Answer, which we have been sometimes used to give, *viz.* " That those who made Deposition " about such Irregularities, were themselves " perhaps the very Persons that had been in " Fault, and that should be punished for " them;" does not come up to the Purpose. When, farther, it is here insinuated, as though we had the Address to stifle many such Matters, so that they never came to the Ears of our Superiors; and we thereto retort, " That " in other Religions too there are supposed to " be *Occulta*, which, till they become Overt " Acts, none presumes to judge of:" This Reply likewise is silencing, but does not clear the Point in Hand. Considering that the Constitution of *Herrnhaag* was manifestly an incongruous one, founded, *January 1, 1743*, by the Count of *Budingen* through his territorial

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Power,

Power, contrary to the Ordinary's exprefs Protestation in writing; whereby this Community has been placed in an entire Independence from all internal Discipline of our Church, and yet forced itself upon the General Synod: it would indeed be undertaking too much, should we, in such Circumstances, engage to answer for every individual Person, among so many Thousands who flocked thither, and perhaps after a short Stay went away again.

Nevertheless, when it is observed, First, That this whole Affair was of so small an Extent; not so much as affecting the rest of the *Wetteravian* Mansion-Houses, much less operating upon the other large Congregations and Nurseries elsewhere, among whom the plain and usual Order of our Church was still kept to:

When it is remembered, Secondly, That the whole Scope, and whole distinctive Character of our Discipline, as it is visible enough to any one, consists of nothing else, than one unwearied Endeavour to *live godly in this present World* through true Faith in Jesus Christ; or (to use the Words of that known Canticle of the Ancient *Brethren*,)



Daß wir an **JESUM** gläuben/  
 Und uns Ihm einleiben/  
 In seinem Verdienst uns weiden/  
 Darinnen verscheiden  
 Zum ewigen Freuden; †

When hereto is added, that Persons, even in Reference to each several Age and Condition of Life, are encouraged by us to this, and both guarded from Corruption, and fortified in that which is good:

I should think (I say) weighing all this together, that, even with regard to the present Head also, the safest Light and most authentic Resolution ought to be borrowed from the many Examinations, not only private but public, which we have undergone. Things, which

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hitherto

† That we may

*On Jesus believe steady,  
 Us into Him embody,  
 Find Pasture in his Merit,  
 Thus breath forth our Spirit  
 Endless Joys to inherit.*

Daß

hitherto no Man has dared, by *those* Opportunities, legally to charge any of our Congregations with, will, from various remote Talk and Pamphlets, however reiterated, never acquire any sufficient Title to Belief.

But here too we have the Happiness of a particular Conformity with our Saviour's own Lot. When he in direct Terms asked, "Which of you convinceth me of Sin?" none had any Thing to alledge: And yet behind his Back, as he well knew, He was not only represented as a *gluttonous Man and a Wine-bibber*, but, to compleat the Slur at once, was said to "De-light in loose and infamous Persons for his Associates." †

When I reflect how confidently Men, otherwise discreet, pass their Judgments on *my* whole Life, and pretend to furnish secret Memoirs thereof from my Cradle till now, without having ever seen or spoken with me, or with any that knew me, in all their Lives, but depending purely on the Information of others, who had in like Manner heard it at the second or third Hand: I can't deny but, by Parity of Reason (as much inclined as I usually am, rather

† Ἰδὲ ἄνθρωπος φάγος καὶ οἰνοπότης, τελευτῶν φίλος καὶ ἀμαρτανῶν.

rather to be sharp with my own Brethren, in Favour of and out of Deference to those without) I am obliged to start at the Accusations brought against *them* also, and not so readily believe their Accusers. But possibly after all, I might very well deem myself under no Obligation to answer the Adversaries here, until they first can shew, When, where, and how, the avowed fundamental Rules and Usages of our Constitution, both of the Old and the New one (and our newest is at least of Twenty-five Years standing) have been again abrogated, or any way disannulled?

For in those Rules lies an almost incredible degree of *Circumspection*, towards preventing the very first wrong Motions in the Mind, flying even from all Appearance of Evil, and from the remotest Possibilities of Danger. In which View, not even a Two-Year-Old Child's Bed and Manner of lying is left without Inspection; and certainly, from the Time our Congregation-Order first began, never any Young Man and Young Woman, tho' own Brother and Sister, have, with the Approbation of the Congregation-Leaders, slept so much as in one House; yea not any Boy or Girl, except the Parents had first solemnly promised



to use particular Care, and to provide the proper distinct Apartments.

The same Circumspection is extended to, and as carefully regulates, the whole Department in Point of commercial Dealings, of bodily Labour, of civil Peace, of Justice and Equity; and whatever else makes an Article in wise Government or Morality in general.

And indeed, the very Ground of the chimerical Report about our matrimonial Regulation (so far as it has any Ground at all) is no other, than our strict Adherence to a Principle received likewise in other Societies, *viz.* that Affairs and Circumstances of the Married State ought not to be consulted about with more than two Persons, approved, elderly, and obligated to be faithful; absolutely cutting off, on the other Hand, the common licentious Talk concerning such Subjects in domestic Conversation (and also not permitting any Man without his Wife, or Woman without her Husband, to have the least special Intercourse with one of the opposite Sex :) The Practice of which Principle, in any large and conscientious Congregation, must naturally cause much Resort to such two Persons, and set those a speculating, who don't know the Reason of it.

VI. Unreasonable *Cavilling about Words* has never been practised to a higher Degree, than it has against us. I have Ground to believe, that the Opponents read single Lines in our Writings without ever regarding the Context, much as Sentences are sometimes drawn in a Lottery, or like *dipping* in a Book. If they alledge, that they only are even with me by so doing, because I do not read their Writings neither ; there is this wide Difference in our Behaviour, that I however do attack no Production, till I have read it. If they would but do the like in this respect, I should have no farther Complaint against them, though they never spent a Moment's Attention upon me or my Writings. And certainly this would be better, than so often to incur, as they do, the Censure in that old Hymn of *Luther's*,

*They cry out rash,  
'Tis wrong ! 'tis Trash !  
Yet ne'er have read it over.*

For thereto is subjoined, with the Suffrage of the whole Church, that this Proceeding does

*Satanic Mind discover.*

VII. But

VII. But the seventh Article is of more Importance, and co-incides with the foregoing.

The Adversaries alarm the Reader by using a false Glass, wherewith they can make the Points they carp at look odd and strange. They call even such Matters and Expressions in Question, as, whenever they stagger any Man, stagger him for no other Reason, but purely because he never yet in all his Life hesitated about them, always *taking it for granted* that the Thing was so; but now he begins to look back, whether or no the Whole was indeed a Dream?

As to one Artifice, it has before now justly been replied, that this Argument, “such or “such a Heretic has used the same Phrase: “Therefore it is Heterodox;” — is lame and silly. For when *Peter* says, *Thou art Christ*, he speaks just what Satan had spoke before him; \* and the Wise Men, when laying such Stress on the Star out of *Jacob*, have no parallel Place in Scripture making for them, but the Prophecy of *Balaam*. Notwithstanding, neither did our Saviour tax *Peter* with having borrowed his Confession from the Devil,

\* Mark i. 24.



vil, nor does any one tax the Wise Men with acting on no other Authority in regard to the Star, beside *Balaam's* Prophecy. And yet our Adversaries think it a mighty Thing, whenever they can find a single Expression, used by a Brother, in some old Heretic, although the Brother never heard so much as that Heretic's Name; and in their Heat they forget, that the Fathers of the Church, or one and another Divine of their own Pale, and even the Holy Ghost himself in the Bible, have said the very same Thing, and even in the same Terms. This is a Master-stroke of theirs; but in following it, they themselves run into the most horrible Errors.

One Divine writes thus to another, "The *Gnostics* did not ascribe the Creation to the supreme God: The Brethren also do not ascribe it properly to the Father, but to the Son." When an ignorant Reader meets with these Words, he thinks, That is a home Objection! So then, those People are Heretics!

And yet this short Objection involves no less than two extream Pieces of Nonsense, and one Blasphemy. That Divine was surely either no *Lutheran*, or at least had not in his

Childhood been taught that otherwise Standard-Hymn, *Vom Himmel hoch da komm ich her*, (*From Heaven high I now descend, &c.*) For if he ever learnt this, then it was not in any *Gnostic*, but in his own *Lutheran Catechetical Manual*, that he first read such a Position, "how that the *Creator of all Things* " did so abase Himself, the supreme Good put " on our poor Flesh and Blood, the *Maker* of " all Creatures *took upon him our Nature*." Will he apply all this to the Father? Then he is at least an *Anthropomorphite*, if not a *Patripassian*. And so he plunges himself directly into two Heresies, by pretending thus to shun the *Gnostic*. That is the first Nonsense.

Further, by the Objection so put, he betrays manifestly, That he accounts the Father of Jesus Christ as (N.B.) a *superior* God.

The *Tertium comparationis*, where the *Gnostics* and we are made to meet, admits of no other Explanation. Now, is this agreeable to the *Augustan* Confession? Not only as it adopts the Creed of *Athanasius*, but in respect of the plain and express Words of the first Article of the Confession?

What could *Arius* or *Sabellius* have said more?

In order therefore to pass a charitable Sentence, one must call this the second Nonsense, lest it receives a worse Name.

*Lastly*, The undeniable Blasphemy consists in this, that a Man derives that Doctrine from *Gnostic* Heretics, which the Holy Ghost himself suggests to the Author of the Epistle to the *Hebrews*, commenting upon the 102<sup>d</sup> Psalm. *Thou, O God, in the Beginning hast laid the Foundation of the Earth, and the Heavens are the Work of thy Hands*, were *David's* Words, in Harmony with *Gen. i. 1.* Now, says the divinely-inspired Commentator, This was said *unto the Son.* Is that to be termed *Gnostic*?

This Time, it seems, our Fault is, that we make the Saviour too great. But another Time we are charged with treating him too disrespectfully; not being ashamed to represent him as a *Carpenter*.

I was once in a large Company of Doctors and University-Professors. Said they, "There is no such Thing as that in the *Bible*." — "The Thought, replied I, would not have come in my Mind, if I had not read it there." — After some search, the, to them unknown, Passage, *Mark vi. 3.* presented itself. Ay! said my Critics, but *τέκτων* does not ne-



cessarily signify a House-Carpenter, it may as well be a Maker of Implements for Husbandry; properly, 'tis a Peasant that makes Ploughs. I assured them, the Amendment did not come at all amiss to me; my View had been, to impress on Mens Minds my Saviour's true and unfeigned Humiliation, and therein I had only happened to express myself hitherto with the *German Bible*.

'Tis made a characteristic Mark of a *Herrn-huther*, "That he preaches about the *Lamb*, "about *Blood* and *Wounds*." It is surely owing to the Lethargic, decrepit State of Christianity at present, that such audacious Speeches from the Mouth of a Divine can pass with utter Impunity: So late as Fifty Years ago, it would have been as much as his Place, Reputation and Liberty were worth, if a mere Professor of *Literæ humaniores* had dropt a Sneer like this!

Let our Saviour urge as much as he will, That his Father is not known unto the World, but only to his *Disciples*; that the World *cannot* receive the Holy Ghost, till such Time as it through that Spirit first believes in *Him*: † Let him tell his Disciples ever so roundly, that  
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† *John* xvii. 25, and *Ch.* xiv. 17.

the Holy Ghost will *reprove the World* for no other Sin, but *because they BELIEVE NOT on HIM* † (which St Paul has carried so far, as to affirm, That while the *Ephesians* lived in the World without Christ, they were *ἀθεοί, Atheists*; and St John, That he that hath not the Son, *ὁὐκ ἔχει, hath no God*;) Yet the Opponents in our Days insist openly, that the Knowledge of the Father is an Affair for the World, that the Mystery of the Trinity must be promulged to the World. As positive as our Saviour's Words are; *No Man knoweth the Father, save the Son, and he to whomsoever the Son will reveal Him*; and again, *No Man cometh unto the Father, but by Me*.\* Some Divines, nevertheless, presume to *begin their System with the Father*; nor are there wanting Auditors, who pretend to be acquainted with the Bible, and yet are not once shocked at this Innovation in Fundamentals.

For our Part, when we see Gospel-Teachers dictating such an unscriptural *Hysteron-proteron*, which, when it can be ranked among other Mistakes connived at by divine Patience, is no more than barely sufferable, but when stickled for as some Scripture-Truth, is of a theistically-

† John xvi. 9. \* Matt. xi. 27, and John xiv. 6.

theistically-bad Consequence ; and labouring withal to force it upon the *Brethrens Church*, though she is their *elder Sister*, not only not acknowledging, but refusing so much as to tolerate in her the Saviour's Grace, which hath rescued her from the said Blindness : We cannot but stand amazed. Even among Divines of the *Augsburg-Confession*, there are found Cavillers, who, in the Sight of the *Roman-Catholics*, do their utmost to affix to this Confession, such an indefensible antichristian Idea as that now mentioned ; purely that they may be able, afterwards at least, to brand the Brethren with Difference of Doctrine therefrom, and so to exclude them from the national religious Privileges. And why all this ? Only because the Brethren adhere to our Blessed Saviour's Expressions ! which, in the present Point, deserve our Heed so much the more, as it was not a Subject he otherwise was inclined to be eloquent upon ; for he *did not seek his own Glory*, and therefore nothing but the urgent *Necessity* of establishing a just Theory for Teachers in Time to come, could move him to such unaccustomed Declarations in reference to *himself*.

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The Apostle makes it a Property of the Christian Religion, in opposition to Heathenism, "That every one should scientifically, or "with Knowledge, *possess the Vessel* of his "own Body in *Sanctification and Honour.*" †

Now at the Time the Brethrens Congregation appeared afresh on the Horizon of the Church, she found on one Hand, the *Lust of Concupiscence* carried to the utmost Pitch possible, and the Youth almost totally ruined; and on the other, some few thoughtful Persons, who proposed a Spirituality like that of the Angels. The most sincere among these latter went so far, that many of the Female Sex took Courses tending absolutely to destroy Nature, and in the other Sex there have been Instances of a resolute Self-castration (which, odd as it is, and far from being a Precedent, is yet otherwise taken by the just Judge of the Heart and Reins, than by the jocular Part of Mankind.) This was the Situation we found Things in. Here I will not deny, but after I had, first, in my School-Years, been thoroughly apprised of the sad Corruption of Youth, and seen plain enough how much both the common Depravity since the Fall, and particular

† 1 *Thess.* iv. 4.

cular Family-Taints, and also bad Company, Habits, and, in some, curious Speculation, in others, Ignorance, contributed thereto in different Ways; and afterwards had, from the Year 22 till 32, with great Patience and Candor brought to the Touchstone the various Theosophical Schemes, which several Men (some of them well-meaning, and others only self-conceited) opposed to the fore-mentioned Evils, and had found the said Schemes partly too superficial, partly un-evangelical, partly of dangerous Consequence, and sometimes resting on a quite erroneous Bottom: I then indeed earnestly encouraged the seeking and recovering again of that lost Jewel, *the true Gospel-Knowledge of ourselves; and the Temple of our Body*; the seeking of it, I say, partly in the primitive and simple Scripture-Expressions in general, but especially from one Quarter (which is of incomparably-superior Force to all Science, Understanding and Experience whatsoever) the Wrapping-up of ourselves by Faith into the Human Nature of Jesus Christ, *Rom. xiii. 14.*

While now some Thousands of both Sexes in their tender Years, and also at the Age of young Men and young Women, and several  
 Hundreds

Hundreds of Married Pairs, beside those Virgins of the Church called Widows; † thank their Saviour Day and Night, that they have in Fact been delivered from the Corruption which is in the World, and are able chearfully to fix their Heart and Eye upon that blessed Person, who is both our Rule, and Pattern, and Phyfician; they are necessarily struck with Horror, when they hear, that the most abominable Jefts are thrown out upon these so serious and important Truths, and upon the faithful Steps taken to preserve, and from the Bottom heal, a Congregation of Jesus Christ; and when Persons, who so sincerely, truly, and successfully (yet without so avoiding any Affectation, that Grace doth only sanctify, not quite abolish Nature) have offered themselves up unto God, and their Members as Instruments of Righteousness unto Him, are impudently charged with such Principles and Practices, as they never saw, heard, or thought any Thing of, nor even imagined the like to be possible.

'Tis certain, that not only in the Canticles, but in several other Books of Scripture, the corporal Circumstances and Members of the

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† *Virgines quas vocant viduas.* IGNAT.



human Frame are so directly spoken of, and all relating to them so simply told, that it is evident thereby, the Holy Spirit, who on other Occasions required the Burying of the least accidental Filth in the Camp, did neither account the Parts of a human Body among the unclean Things, nor in *this* Sense ordered the Covering for them; as moreover they cannot possibly be covered or concealed from each Person in regard of his own Individual: And here an affected Diffimulation is apter to foster great Transgressions and secret Sins, than assist the holy Preservation of Body and Mind. 'Tis certain also, that these Passages may in all Family-Bibles be read, and sufficiently abused by any one so disposed. Nevertheless, I freely allow, that this is indeed a Subject, which ought not to be propounded to the Public, but with the utmost Circumspection.

Had I dreamed in the least, First, That the well-meant Hymns and Prayers on this Head would have come into the Hands of Strangers; Secondly, That Men of *Canaan's* Disposition would be found even among Divines, who, purely for the Pleasure of oppressing and embarrassing innocent Souls, would give the most valuable divine Truths and known Scripture-  
Words

Words a ridiculous Turn in the Face of the World, and withal give all Chastity and Modesty its last Stab: I undoubtedly, instead of suppressing the XII<sup>th</sup> Collection of *Wetteravian* Poems, would have begun much earlier, and left out such Subjects in our first Hymn-Books above Twenty Years ago. I know what Consideration a Man ought to have for his poor Fellow-Men, already too prone to the immoral Side, and to misuse the most innocent Things.

But when, in Twenty Years Experience, I never saw one Instance of any creditable Man of the World being shocked, or so much as the Delicacy of his Imagination aggrieved, by my Discourses to the several Choirs, delivered always in all People's Hearing, and with an Openness which is natural to unfeigned Simplicity; the usual and constant Echo thereto being rather, *Alas! It is true! So it ought to be!* I can't deny, but I proceeded in this Matter pretty securely, and without Apprehension. And after all, they were not Men of the World, nor even the so called *Theologi irregeneriti*, who found out this Ball of Contention, but alas! Persons making Profession of Godliness; so that one was almost tempted to surmise that some Boil or diseased Part had

been touched, which in them was in such good Forwardness as to be sore; whereas in the others, through divine Condescension, it was still benumbed and insensible.

Yet I could not with any Certainty make the now-mentioned Conclusion neither; I rather have been forced to consider both this Attack upon our Hymns, and the Imputations of a like Kind dropt by another Divine in the last Days of his Life, as purely some enraged and random Strokes, such as a Man deals about him when desperate, in order to keep off his Antagonist the shortest Way, when he dares not close with him regularly: Downright Defamation is substituted, to save the Respondent all farther Trouble and Sweat. Were not this the Case, surely such a principal Point, tho' we had not hit the right Notion concerning it, would at least have deserved to be discussed in a more modest and serious Manner. But, as I have already observed, a real Discussion was not the Aim.

VIII. I now come to *Facts*. It is a Custom with my Opponents (either sincerely, or out of Policy) to remain ignorant of Matters really transacted among us; and, on the other Hand,



Hand, to be mighty certain of Things that have no Existence.

We have not as yet in any of the Brethrens Congregations gone so far towards erecting a public Cash, as is practised in every Parish or Village about us, according to national Settlement. Yet they at first filled whole Books with Outcries against a Community of Goods, which subsisted only in their Imagination: And when they perceived that that was going too far, they turned the Story at once into a *God's-Fund*. \* Upon this Footing (by their Account) all still keep so much as may suffice for the bare Necessities of Life, but must however so impoverish themselves by Contributions, that when they happen afterwards to leave the Congregation, they fall upon the Adversaries Hands for Maintenance. One of these Gentlemen exaggerates the Thing so much, that one would think, he was going to set up a formal Collection for the Malecontent *Herrnbuthers* that would become his Pro-felytes.

Now as they have discovered this Fund for God's Work among us, which we, for our Part, do rather wish, than at present see any Likeli-  
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\* So the Treasure of a Vestry is commonly called in all Germany.

hood of: So, on the other Hand, they know of no such Thing as a Conversion of Heathens by our Ministry, and what they hear occasionally of this Kind, passes with them for Rhodomontades.

A Harvest of the Lord in all Quarters of the World, employing already about 300 Labourers, seems as entirely to escape their Knowledge, as some *Utopian* Country beyond the River *Sabbathion*; and if they can but make a Topographical Criticism, and find Fault with the Name given to one or another Place, they think they have done the Business.

Be that as it will! that the Public may be no longer imposed upon with an imaginary Thing, called *Heylands* or *Lamb's-Fund*; nor our Congregation exposed thereby at length to various Extortions, which (according to Oriental Procedure) this Rumour might draw upon her, and which perhaps some intend; this, I say, is a Particular, that more necessarily requires us to break our Silence, than the Informing our Opponents so over-diligently about the prosperous, though still *oppressed*, State of our Missions among the Heathen, and about the Topographical Spot where they are seated. In the mean while, their

Assertions

Affertions about the one and the other, shew plainly how far our Adversaries Intelligence goes with regard to our true Circumstances.

In general, with Facts the Case is much otherwise than with Expressions. The Controversy concerning the latter, as soon as it is a serious one (that is, when Men are not disaffected to the Truth itself, but only stumble at the real Impropriety of one or another Phrase) is entirely put an End to by a Dash or two of the Pen.

But the former, when related with that Confidence and Positiveness, as if the Writers had been Eye-witnesses thereto (as I observe daily, Men, whom I at least never saw nor spoke with, nor knew they were in Being, affect to appear as my particular Intimates) strike the Reader more, so that he is almost at a Stand what to think.

Several Facts could and might have been true; and supposing they had been so, they had been but right.

But regularly, or according to the general Run, whatever is affirmed about us, is not true; or at least, certainly not true in the *Manner*, that it is told. Very often, it would be a pretty safe Rule, to suppose the direct Contrary of what is said!

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In the mean while, since it was meet however, to give all those Persons, who were the appointed, or but equitable Judges thereof, a just Account of certain Particulars, which might, as usually represented, at first Sight cause bad Impressions; and those of the worst Effect, as such Matters are seldom twice reviewed, and consequently the first Offence hardly ever removed: Therefore I have from time to time taken Care, both that *our Superiors* should be satisfied, as Duty required, and *the Public* also, on the most necessary Occasions, have the Means of knowing us put into their Hands.

*First*, In regard of the former, I have been somewhat more active from the Year 1745 to 1748, and now and then even replied to some Accusations of my Adversaries.

My last Writing of this Sort, was the *Succinct Illustration* of above a Hundred Points, represented to our Disadvantage, but quite contrary to Fact, within a few Sheets of the Appendix to a certain Church-History.

Four Challenges, with great Attention of the Public, have, by those in our Church authorized to dispatch Writings, been presented to the Superiors under whom the Authors lived,

lived, requesting that a fair Conference might be appointed between the Accusers and our Syndics. It has been talked in the World, as if the Delivery of the two First had been stopped by those who knew themselves guilty.

Upon the Third and Fourth, Conferences have been actually decreed, and what preliminary Steps had been taken in the Affair, are preserved by us on Record; but through some Means or other which the opposite Party thought fit to employ, they were again receded from.

The Untruths sent over, in the Name of three Theological Faculties, into some other Countries, from whence I had the Reading of them given me, were *altioris indaginis*, than that I could as yet take Notice of them.

When his Majesty had formed a Resolution, after having already approved of our Brethren's Settling in *Upper-Lusatia*, and after having granted my Domestics several Immunities in *Barby*, to extend the like to us throughout the Electorate and his other hereditary Dominions; I took the Liberty very pressingly to remonstrate, that his most gracious Intention could not with Propriety be accomplished;

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without

without a *previous Examination into the present State of the Brethrens Church, not only as established in his Majesty's, but in other Countries*: And when this my humble Request was condescended to, I could not but acknowledge it with suitable Thankfulness.

Just as the King's Commissaries for this Examination, chosen from among the principal Officers and Divines round his own Person, and in other Parts of the Realm, were come together, the Convocation of the several Departments of our Synod, which had met in *Silesia* (in order to install Dr *Cochius*, Chief Chaplain to the King of *Prussia*, into the Presidentship of the *Reformed* Branch in the *Unity*, intrusted to him by our Church) was at the same Time breaking up; and so, on their Way to *Hennersdorf*, I took the Opportunity of presenting the most Part of the Members to the Commissaries.

I found, that our State above-mentioned (a true Report whereof was to be brought before the most honourable Privy Council) had been in some Respects contested; and therefore it seemed to me not enough, to relate the Matter positively *as it was*. I thought, the  
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Groundlessness of what was objected to the contrary, ought moreover to be demonstrated.

Accordingly, I caused not only all Books of our Congregation (both those owned by me, and such as had been merely tolerated) but also, out of the neighbouring Library at *Zittau*, the Books hitherto published against us, to be carefully collected, and begged the worthy Commissaries, especially the Divines, out of Zeal for the Truth, to spend some Days in looking them over with me. As I myself had as yet read but few of the latter Sort, I thought I could take no better Time for such a Perusal, than when it would directly become serviceable to an effectual Solution of the Difficulties, and Illustration of the real Case.

Whether, and how far this my Proposal was complied with; and what was the Result, upon my delivering-in a very full *Deduction* of all the general and particular Circumstances of my Office; the Privy Council must have been sufficiently informed by the Minutes of the Commission.

I have indeed perceived, from a Declaration of Dr *Weikman's* (separate from the Opinion of the Faculty) sent to *Sweden*, and from thence communicated to me, that that un-

*animous Report* of the King's Commissaries was not quite according to his Taste, since he mentions his protesting, and for his own Person having affirmed, " That he would not acknowledge the Brethren for Adherents of the " *Augsburg* Confession, till they adopted likewise the *Formula Concordiæ*."

But as this, though known to be an Idea of some of the *Wittenberg* Divines, was certainly foreign to the Business of the Commission, because, as the Doctor himself confesses, the *Formula Concordiæ* was not at all the Point then enquired about; at the same Time that the Doctor's Insinuation, as though I or my People had receded from our own Declaration, is confuted by the authentic Minutes: So, in Reality, the Measures taken by the whole *Corpus Evangelicorum* about the Year 1722, the Conduct already used by divers Potentates, and lastly, conformably to the same, the general Intimations and well-considered Appointments of his Majesty's Privy Council, have, as it was fit they should, hitherto weighed more, and proved more decisive, than all such private Sentiments of Doctors. These latter, on account of their Oddness and Inconsistency, have perhaps in Times past been listened to  
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by Men of Sense in the World with a Kind of Curiosity and Astonishment; but of late have been received with such a visible Contempt and Coolness, that the aggrieved Party could scarce disparage themselves more, than by putting themselves in some serious Posture of Defence against them.

It was in the Year 1748, that I attained a final Insight into the true State and Merit of the Controversy; and what Resolution I therefore took with regard to it, has since then been often plainly enough avowed. I became more and more convinced, that it was my Part, to *continue* to keep myself, as I had hitherto done, entirely out of that Confusion; to apply myself to my Calling with all Modesty and good Order, and withal to make reasonable Offers to all the Powers, under whose Government our Churches live, of giving them from time to time a short and positive Solution of any Doubts moved, or hereafter to be moved against us. And after I had been so fortunate, as, throughout the whole Year 1749, before the Parliament and Church of *England*, to exhibit an incontestable Instance of my Sincerity in such Offers; I could with more Passiveness wait, what Use other Rulers would be pleased to



to make of what I thus proposed, in order to such an Illustration of Things as should seem to them satisfactory.

*Secondly*, Next to this, there remained however one Thing further; which was, out of Consideration for many honest and candid Minds scattered up and down in the World, to remove some almost unavoidable Stumbling-blocks out of their Way.

For this just and laudable End, during my present Abode in *Germany*, Extracts having been first very faithfully made, by and under the Inspection of a Man of undoubted Integrity, out of all the known Controversial Books written against us, to the Amount of *near a Thousand Passages*; I took the Leisure to *explain myself upon them* so clearly and positively, especially as to the Questions of *Fact*, that I scarce think the equitable Public ever expected so much at my Hands, much less that they will insist on any more. \*

I will, notwithstanding, do something more. While I am now concluding this small Writing, and absolutely taking Leave of the Public with regard to this Subject; I will here communicate

\* This Work is printed, together with Mr *Spangenberg's* Declaration.

communicate to the honoured Reader some *Observations*, that have been made concerning my Manner of Thinking and Acting, and which I find to be well-grounded. According to these he may pretty safely judge of whatsoever he hears reported concerning me, yea, of whatsoever he with his own Eyes or Ears may have indistinctly taken-in; and, agreeably to the natural and common Rules of estimating Persons and Things, may always pretty nearly answer his own Question, Whether such or such a Thing *could* possibly have been so or so? and particularly also, whether some Fact or Principle, which, considered on *one* Side, where it stands in a false Light, must appear very shocking, may not perhaps on *another*, and being taken in its true Light, appear amiable, and beyond Contradiction praise-worthy?

I therefore desire the Reader to bestow barely so much Trouble as this upon me further, to make himself Master of the following unsophisticated Delineation of my Make and Character in general; and whenever my Person or any of my Circumstances for the future come on the Carpet, to recur a little to this Clue.

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If this can facilitate such a thorough Impartiality in judging, that, without reflecting at all on what Religious Denomination I have been brought up in, or what Offices I have borne, I may be considered for the future as a Man, who is dependant on none but God alone, that Ordinance of God in whose Dominions he then dwells, and his own Conscience ; I shall, on my own Account, be no ways dissatisfied at it ; and shall at the same time rejoice to have found at last a Method, to save the Reader, in very great measure, the Disquisition of so many captious Questions raised by my Adversaries about my Person and external Situation.

But before we go forward, I must add one Remark relating to the Head we are now upon. I am a plain, blunt, and artless Man : I say nothing knowingly, that is not true. If I speak a thing, then I had really apprehended it so, and no otherwise, I may not perhaps always speak all that I know ; but no other sensible Man does it neither. When a Man confines himself to relate with Veracity the bare Fact then before him, he is not so much as at Liberty to mention things distinct therefrom, though he otherwise could without Scruple.



Scruple. A Fact sometimes may be true or false, (and materially so, for the main Circumstances may alter) according as you date it two or three Days sooner or later. And when two Persons, who contradict each other in relation to some Transaction, only differ a few Hours in the Time; there is a Possibility that both may be right, and that they only don't understand one another.

I moreover do not in a heedless Way either admit, or not admit, a Thing for Fact. My Office requires of me to look into a Matter somewhat more thoroughly, before I affirm or deny it, than can be expected of Men in common. The Excuse of *putâram*, which others without Scruple alledge for such Mistakes, I should be the last to content myself with. When therefore a Matter of Fact is asserted by me, which others deny; or made a Doubt of by me, while others assert it: the Reader (if he cannot wait the proper and regular Trial, but is obliged to determine for himself immediately) may evidently with more Security believe *me*, than my Adversaries. The presumptive Probability must be allowed to be on my Side.

One Thing is particularly wished from all impartial Readers, who esteem our Case to

be of some serious Importance, and that is, that they would be pleased to bear in Mind certain general Presuppositions, which we indeed often repeat, but the Opponents, probably to serve their own Turn, never take any Notice of; for a Confusion in regard to these, is the Cause of all Misunderstanding. Why has it been so much the Mode of late, to denominate us, as a Body of Men, from *Herrnbuth*? Chiefly because, although the Constitution of the Brethren's Congregations has, in Things not essential, been so carefully, regularly, and clearly distinguished into *several Branches*, which only in the One Thing necessary are at the same time intimately united; yet by means of the Name *Herrnbuth*, the Adversaries are able, as often as they please, to blend all together, and so present to the Reader a mere *Chaos*.

But, from a Place that has been joined as a Chapel of Ease to a Parish in *Upper Lusatia*, can Inferences be rationally drawn to an Episcopal Church elsewhere, who two hundred Years ago in *England* was by Charter made Superintendant of all foreign Protestants, and assisted among the King's Commissioners at the Revival of the *English Ecclesiastical Laws*,  
and

and not above two Years since clearly evinced these her ancient Privileges before the proper Court? Every one sees, that this is absurd. Yet if the Reader himself is not on his Guard against the Impropriety, the Opponents will be at no Pains to warn him: For they can so much the better criticise the Episcopal Church at *Herrnbaag*, by the Test of the *Responsum* given from *Tubingen* properly in the Case of the Congregation at *Herrnbuth*.

As they have been capable of demonstrating that a *Swedish* Preacher at *Stockholm*, was no good *Lutheran*, by comparing him only with the *Reformed* Branch, subsisting in the Empire, *Switzerland*, *Holland*, *England* and *America*: As they have, on other Occasions, endeavoured to amuse Magistrates with the Query, Whether the Awakening in *Letland* and *Esthland* may not have something else at Bottom? Whether among the Teachers in *Pensylvania*, there may not be *Prussian* Officers, who are to enlist the tall *Indians*, and bring them over to *Europe*? It required afterwards but a smaller Stretch and Violence of Construction, to make the Congregation at *Herrnbuth* responsible for the XII<sup>th</sup> Parcel of Poems printed in *Wetteravia*.



The Name of *Herrnhuth* is broad enough to bear all.

After this pretty long Preface, which yet was no Digression, I proceed to give the promised *Idea of the present Ordinary of the Brethren*; and a true one it is, if I myself am a Judge.

“ The Ordinary of the Brethren, considered in himself, is a simple Christian, who  
 “ possesses his Master Jesus Christ in his Heart,  
 “ and, for his own Person, does not carry  
 “ his Contemplations much farther than that;  
 “ for which Reason he has again introduced  
 “ the Sentiments and Diction of the Old  
 “ Hymns, a Language almost totally cast off  
 “ by the present Age. So far as he is obliged  
 “ to be a Divine, he distinguishes between,  
 “ (1.) *Theologia salvifica & Ecclesiæ plantandæ*,  
 “ the Soul-saving Theology, which is all reducible to JESUS CHRIST, God  
 “ and Man, our Saviour; and this the Holy  
 “ Ghost, and every true Apostolical Evangelist, preach abroad publicly to the World:  
 “ (2.) *Theologia regnitorum, seu Ecclesiæ plantatæ*, to which pertain all Mysteries, as  
 “ the Baptism of Adults, the Holy Communion,

" nion, the Doctrine of the Holy Trinity,  
 " which is eternal Life to those who are in  
 " Christ Jesus ; this whole Doctrine is, as  
 " it were, learn'd on his Breast, and taught  
 " in Congregations by the Pastors : ( 3. )  
 " *Theologia apocalyptica seu prophetica Novi*  
 " *Testamenti*, which is by the heavenly Fa-  
 " ther dispensed according to his own good  
 " Pleasure, for the Consolation or Informa-  
 " tion of those, who under Him have some  
 " Affairs of the Kingdom of Jesus Christ  
 " upon Earth to care for, and without such  
 " a Manifestation would either take wrong  
 " Steps, or be discouraged.

" The first of these Theologies, is designed  
 " for Pulpit-Preaching ; the second, according  
 " to *Luther's* known Principle, and according  
 " to the Practice of the Apostles, is intended  
 " for the Meeting-Chambers of Congrega-  
 " tions ; the third, is delivered only into  
 " one's own Ear. So that, whosoever makes  
 " the second Kind of Doctrine the Subject of  
 " his more public Preaching, is certainly no  
 " right Apostolical Man ; and whosoever  
 " writes Books about the third, is certainly  
 " not a good Prophet.

" Whofo-

“ Whosoever accuses the Ordinary of the  
 “ Brethren, as if he did not *preach* simply  
 “ the same Point as St *Paul* preached, (for  
 “ some have charged him even with this) has  
 “ surely never heard him preach. Whoever is  
 “ not convinced, that the Father of Jesus is,  
 “ within the Congregation, his God and Text;  
 “ has surely never heard him speak in the  
 “ Congregation. Whoever will be a Theo-  
 “ sophist, fly high, and obtain a Delineation  
 “ how it is to be at the End of the World,  
 “ will seek in vain for such Matters in the  
 “ Ordinary’s Writings. For if such a Thing  
 “ is ever touched upon there, it is both very  
 “ rarely, and certainly not with the Intention  
 “ to establish some particular Thesis, but only  
 “ to cure this or the other Error, Misappre-  
 “ hension or Rashness, that has mingled itself  
 “ with these long-received Truths.

“ In general, the Ordinary draws the *Ma-*  
 “ *teria fidei* (the *Matters* which are to be be-  
 “ lieved) purely out of the Spirit of the *holy*  
 “ *Scripture*; as to the Divine Inspiration of  
 “ which, he is convinced to such a Degree,  
 “ that if he was to pour out his whole Heart  
 “ on this Subject, perhaps the most zealous  
 “ Apologist



“ Apologist for the Scripture would think it  
 “ too much.

“ The *Method*, he is directed to by the  
 “ Oeconomy of that Age of the World in  
 “ which he lives; and his Rule is (certainly  
 “ a just one) as diametrically as possible to  
 “ meet and oppose the Corruption then reign-  
 “ ing both in Doctrine and Practice.

“ The first Eighteen Sections of the *Synod*  
 “ of *Bern*, contain in this respect all that,  
 “ which *Luther*, when he simply followed  
 “ his own Heart (and was as yet more cor-  
 “ roborated and impressed by the Simplicity  
 “ and Truth that shone forth in Prince *George*  
 “ of *Anbalt* and his Friend *Bugenbagen*, than  
 “ damped by the Criticisms and Crypto-Cal-  
 “ vinism of *Philip*, or carried out in Contro-  
 “ versy against some Fanatics of his own  
 “ Church) always used to repeat, and more  
 “ than once positively declared, “ That this  
 “ was his true Mind and Persuasion; and if  
 “ even he should some time or other speak  
 “ otherwise, they should not believe it.” His  
 “ *smaller Catechism*, notwithstanding the one  
 “ or two human Mistakes therein, carries with  
 “ it such a Θεῶν; his *Hymns* so richly contain  
 “ and preserve all the Orthodoxy, which the  
 “ best



“ trine afterwards, have done much Good ;  
 “ this is not the Place to enquire into. As to  
 “ the Ordinary and his Churches, it is cer-  
 “ tain that they will not suffer themselves to  
 “ be tied to any Thing farther.

“ When practical Philosophy is meant, the  
 “ Ordinary of the Brethren may be called a  
 “ Philosopher. In regard of Theory, since it  
 “ is as much to be looked for, that the great-  
 “ est speculative Adepts of the 18<sup>th</sup> Century  
 “ will by those of the 19<sup>th</sup> be accounted guil-  
 “ ty of Heresy or Enthusiasm, as the Method  
 “ of *Aristotle's Organum* is despised by the  
 “ present Instructors in Logic ; he finds it best  
 “ to keep to a Principle deemed wholesome  
 “ even in *Paul's Time*. †

“ In relation to Civil Duties, the Ordinary  
 “ is very careful to inform himself in each  
 “ Place, how far the general Law of Nature  
 “ and Nations is there limited or altered by  
 “ the *Jus publicum, canonicum & civile* of the  
 “ several *European States*, how far this again  
 “ by Statutes of that District or City, how  
 “ far these by the Rights of the Manor, and

H

how

† Βλέπετε μήτις ὑμᾶς εἶναι ὁ συλαγωγῶν διὰ τῆς φιλοσο-  
 φίας.



“ how far these last by Custom? If he should,  
 “ after all, fail or mistake in one or another  
 “ Particular, it would be from some pure  
 “ Misinformation about the Laws: And this,  
 “ considerate Superiors can easily forgive. The  
 “ most rigorous Governors will be pacified  
 “ by Submission and Amends proportionable  
 “ to the Fault; and a Magistrate is always  
 “ inclined in his own Mind to think favour-  
 “ ably of *Cives incuriosissimi & simplicissimi*,  
 “ who are never found concerned in any pri-  
 “ vate or public Broil.

“ In regard to the Government, the Ordi-  
 “ nary always addresses himself to the Sove-  
 “ reign, and to the Ministers deputed by Him;  
 “ and as for those who, not being regularly  
 “ entitled and appointed thereto, may have of-  
 “ fered to do any Business for him, he, in  
 “ the upwards of Thirty Years of his Civil  
 “ Life, could never, even by the most inti-  
 “ mate personal Friendships he may have had  
 “ for such, be moved to any By-Paths. He  
 “ has always been seen to act in a plain and  
 “ direct Manner, and accordingly never to be  
 “ involved in Defeats befalling the Systems of  
 “ Courtiers, or in the Frustrations of private  
 “ Views.

“ In the Article of Oeconomy, he never  
 “ loses Sight of the State of it in general and  
 “ in every Branch. To prevent absolutely all  
 “ Confusion or Tardiness from happening in  
 “ any Particular, is impossible, considering the  
 “ present Situation of the World; considering  
 “ more especially, that we were hitherto with-  
 “ held in some Parts from making authoris’d  
 “ Corporations; that we cannot, like other  
 “ People, make the most of the Estates we  
 “ let out to Farm; that from a Million lent  
 “ in Kindness to Strangers at 4 *per Cent.* we  
 “ scarce receive 3, and yet, where we bor-  
 “ row, give 4 or 5. Beside that that Family,  
 “ which properly has all the Burden upon it,  
 “ even when it does not directly fall short of  
 “ its Revenue, at least makes no Profit thereof;  
 “ keeping Pace with the usual Business in the  
 “ World, with the usual Advantage for others,  
 “ but not for us, since instead of saving large  
 “ Sums, the utmost Force of its Manage-  
 “ ment is to make Income and Disburse-  
 “ ment, as near as possible, answer one ano-  
 “ ther.

“ To the forming of any Common-Stock,  
 “ the Ordinary of the Brethren could hitherto  
 “ never consent; because such Institutions in

“ Tract of Time, when even the Design for  
 “ which they were created is entirely neglect-  
 “ ed or forgotten, would probably undergo  
 “ the Fate of other Funds, be either squander-  
 “ ed by the Managers, or converted to other  
 “ Uses.

“ We lend, so as to lose by the Bargain :  
 “ We borrow with a good deal more Wari-  
 “ nefs; for it is natural for one, who has  
 “ learnt his Morality out of the Bible, to be  
 “ much more scrupulous about Borrowing  
 “ than Lending.

“ In Money-Affairs and Engagements, the  
 “ Ordinary has at all Times been far enough  
 “ from an unthinking Procedure, and has in  
 “ this, less than any other Matter, thought it  
 “ proper to venture in Faith.

“ The ill Effects of his Generosity (when  
“ the opposite Party has not treated him in a  
“ like Manner, but to his Detriment) he has  
“ not let others smart for, but only himself.

“ When now it is remembered, that the Situation of Things has been such, as that he not only was obliged to embark with all that he was Owner of, but, especially in these last Years, one would have thought he should scarce be able any longer to avoid Insolvency,



" vency, since, as all the World knows, pro-  
 " digious Sums, contrary to all Custom and  
 " Rule in such Cases, have been called for  
 " from him at once: Surely, upon a Re-  
 " trospect, none can deny, that a much su-  
 " perior Wisdom, Power, and supporting  
 " Hand has patronized, and still patronizes  
 " the Affair he is intrusted with; and this so  
 " much the more, as all those Surmises about  
 " the Way and Means, utter'd from differ-  
 " ent Views either by Friends or Adversaries  
 " at a Distance, are without Ground; and,  
 " great as the Expence has been, not one  
 " Person in the World does or can say that  
 " his Money has been sunk therein.

" Yet we have not got the Philosopher's  
 " Stone neither. Therefore it would certain-  
 " ly be the wisest Way, for every one to  
 " suspend his Judgment about this Point also,  
 " or else use such a just Enquiry as would  
 " lead him to the Truth.

" As to *Philological* Matters, the Ordi-  
 " nary gives himself little Trouble whether  
 " an Expression be very elegant and polish'd,  
 " provided it be but just, and convey what he  
 " intends. \* " In

\* Suitably to the Capacity and Language of the Au-  
 dience. *Mavult convivis, quàm placuisse coquis.*

“ In the Affair of Religion, he is modest  
 “ towards every Thing that with any Justice  
 “ bears that venerable Name ; in general,  
 “ has no good Opinion of restless and dis-  
 “ contented Spirits, or Innovations regarding  
 “ Persons or Things.

“ When Offence is not yet, but *likely to*  
 “ *be given*, he is on a Flame, and has no  
 “ Notion of Connivance ; when it *has been*  
 “ given, he is sharp, yet always with this  
 “ Caution, not to destroy any Thing (or  
 “ Person) that may have the least Good or  
 “ Blessing contained in it. When any one  
 “ is likely to *take* Offence, he protests against  
 “ it earnestly and explicitly ; when he *has*  
 “ taken it, he is silent.

“ He neither knows what it is to Hate, nor  
 “ to take Revenge ; nor even to be in a Pas-  
 “ sion with any, but those for whom he  
 “ must be responsible. It is said, that his  
 “ own People sometimes see him like a Lion ;  
 “ and some of his Adversaries describe him  
 “ like a Serpent. If it were so, each would  
 “ have Scripture-Hints and Ground for it.  
 “ But if the Cause may be judged of by the  
 “ Effect, his Adversaries must in reality be  
 “ assured

“ assured, that the Ordinary of the Brethren is  
 “ a ζῶον ἀκέραιον, of the Sheep or Dove-  
 “ Kind ; since otherwise they would without  
 “ doubt be a little more on their Guard  
 “ humanly, how they treated him, than they  
 “ are.

“ In regard of historical Occurrences, he  
 “ scrupulously speaks the Truth, when he  
 “ does speak ; but must sometimes refrain  
 “ speaking : And as he, in order to afford no  
 “ Fuel to Eye-service or Emulation, behaves  
 “ himself a little cool and incurious, he is in  
 “ Reality not always the first Ear which gets  
 “ Intelligence of what passes in such Congre-  
 “ gations, where he is not personally present.

“ With respect to the Desert of Actions,  
 “ he is in his Principles accurate, in the Ap-  
 “ plication of those Principles to Persons and  
 “ Cases, incredibly cautious : The inward  
 “ Virtue and Heart's Disposition of a Brother,  
 “ he values higher than any one else ; the  
 “ great Deeds, and what commonly makes  
 “ up Merit, he seems almost to let pass unre-  
 “ marked. Rashnesses and Neglects, which  
 “ might possibly end in Sin, he treats with a  
 “ Severity that may appear excessive ; the  
 “ Sins



“ Sins themselves, when fallen into, with  
 “ great Mercy. Towards real Inability  
 “ and Lameness he is very indulgent, con-  
 “ sidering the State of the Case; and when  
 “ any Thing cleaves like a necessary Evil, he  
 “ is more for gently curing and redressing,  
 “ than attacking it. Sometimes, when Ex-  
 “ orbitancies happen, with a surprizing Cool-  
 “ ness he waits the Issue, and leaves the *Im-*  
 “ *petus* to take its Scope, till it arrives to a  
 “ certain Point, where he knows before-  
 “ hand that all must either bend or break.

“ With what a calm Attention did he  
 “ for twelve Years together survey the extra-  
 “ ordinary Channel the Congregation in *Wet-*  
 “ *teravia* had fallen into, and, notwithstand-  
 “ ing the irreparably wrong-laid Foundation  
 “ of that Community, without Intermision  
 “ take Measures for preserving every Indivi-  
 “ dual! which, God be praised, he has hap-  
 “ pily and visibly been successful in effecting?

“ Where he is to be active, he commonly  
 “ thinks before he acts: Where he is to be  
 “ passive, he lets others take their own Way,  
 “ and lives to see Emergencies that he never  
 “ could have thought possible; but however,  
 “ he

“ he has not yet been reduced a single Day  
 “ to drop the Rudder quite out of his Hands,  
 “ and has hitherto been able always to keep  
 “ up some Sail, let the Times appear ever so  
 “ stormy.

“ Yet he is a Creature of God, and so  
 “ can promise nothing ; especially if his Op-  
 “ ponents from Year to Year gradually dis-  
 “ charge him from this his charitable Province,  
 “ and render those Remonstrances which he,  
 “ (in Reply to more immediate Calls of that  
 “ Master, who yet hearkens to the Voice of  
 “ his Servants,) has hitherto been used to make  
 “ in Favour of Offices of public Benevolence  
 “ still incumbent on him, at last no more  
 “ pertinent.”

So far this Sketch, signed by the Scribe  
 of the general Synod.

I can't deny but it is drawn sufficiently to  
 the Life, and in a general Way comprehends  
 what may pretty securely be presupposed in  
 judging of my Person and Actions. But if,  
 notwithstanding, one or the other Fact should  
 not be found wholly to correspond with this Idea,  
 and so, after mature Examination, meet with  
 Reprehension : Then it must only be remem-

ber'd, in the first Place, that I am a Man, not one of the most perfect, and yet withal none of the most inactive; and in the second Place, that there are many, both within my own Congregation and from without, who thwart and perplex my proper Plan, not all of them with an equally bad Intention, but yet so as to occasion much Harm; with Respect to which therefore, the Condition annexed to the fifth Petition of the Lord's Prayer must necessarily be called to Mind.

*F I N I S.*





## E M E N D A T I O N S.

**I**N so small a Tract, the committing of so many *Errata*, as here follow, is scarce excusable. But in Translations of our Author's Works in general, I could almost apologize for some Defects. For there is a great Fertility of Thought in the Originals, and yet as great an Exactness; which indeed limits, connects, and leaves neither any Disproportion between his Ideas, nor any possible Room for misapprehending of them; but still all this after such a delicate Manner, that the Force of single Words must be well understood, and using such a Compass in the Periods, that a steadily-continued logical Attention is requisite. Hence it may sometimes happen, that a Translation may miss some little Link of the Sense, may *under* or *over-do* a Phrase, and in short, not attain all the above-mentioned Exactness; though by studying it, it becomes, at the same time, stiff. However,

I still think that our *English* Translations hitherto have been none of the worst; and in Time they may, to a yet farther Degree, be able to join Spirit and Accuracy, Precision and Ease together.

With regard to these present Sheets, I have been honoured by the worthy Author with the following:

Rev<sup>d</sup>. Brother,

**F**orgive these few Lines. When I heard that my Opinion, which I gave two Years ago to the Right Honourable the Privy-Council of Saxony, was going to be published in English, I desired to peruse it first. But perceiving that the Translation was done by you, whom all my Brethren allow to be without Dispute the best Interpreter of my Mind, and so being prepossessed with a Confidence of the Accuracy of the Translation, and withal very much taken

*taken up with other Matters ; it made me overlook some Places, which I afterwards observed in revising the Sheets. Here you have them, and will do with them what you please.*

*Be it as it will, the Fault is none of yours, but much of it mine in formâ & re :*

1. *In that I give you these Corrections so late.*

2. *That being a Writer so Laconic, as if I was tied down to Lapidary Rules, I neglect also to comment upon some Germanisms, which render that short Stile still more unintelligible.*

3. *That moreover, when I write in Stilo Curixæ, as I am wont to do in such Matters as these, I forewarn not my Friends of the customary Sense of Words in that Stile, which is often quite different from that in their common Use.*

*The*



*The Errata being therefore consider'd  
in this Light, you will see at whose  
Door the Blame will be laid.*

In the Title-Page, for *Bedencken*, read  
*Bedencken*.

*Ibid.* towards the Middle, add, Printed for  
Mr *Marche* at *Leipsick*, and dedicated to —

Page 1, Line 11, German, *anderweite  
Connexionen*/ I should English it, — for some  
particular Considerations.

P. 9, l. 13, dele here.

P. 13, l. 3, instead of *start at*, read *demur  
upon*.

P. 32, l. 6, worse.

P. 34, l. 17, *auf der Durchreise zu Hen-  
nersdorf*/ at *Hennersdorf*, in their Way thro'  
(that Castle).

P. 36, l. 12, *dabon nicht im geringsten die  
Frage gewesen ist*/ was not at all a Point in  
Question.

P. 37, l. 16, *Bescheidenheit*/ Decency.

P. 44, l. 16, (*in the Synodal Character*,) I  
believe the Meaning of the Words must be given  
*thus*, in so fern Er einen Theologum abgeben  
*muß*/ when he is obliged to give his Opinion  
about Theology.

P. 50, l. 19, in the Course of upwards.

P. 51, l. 11, Million of Crowns. *Ibid.* l.  
18, common Business.

P. 52, l. 1, when the very Design.

P. 53, l. 1, Weil es weltkundig ist/ daß man ihn mit unsäglichen Summen/ gegen alle in der Welt recipirte Ordnung und Regel/ auf einmal entstanden ist/ since, as all the World knows, there has happened, contrary to all Custom and Rule, a Disappointment all at once in the promised Payment of very large Sums due to him.

P. 54, l. 13, When out of the most innocent Things, Offences *may possibly* arise, he does all that can be done to prevent it, earnestly and explicitly; if they *have arisen*, He says nothing.



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